

TRI-UNITY:
OR THE
DOCTRIN
OF THE
Holy Trinity,
ASSERTED,
IN A
DISCOURSE
ON
2 Cor. XIII. xiv.

By ISAAC MAUDUIT,
Minister of the Gospel.

L O N D O N,

Printed by *Hannah Clark*, for *John Dunton*, at the *Raven* in the *Poultry*.
1694.

THE UNIVERSITY

OF THE

DOCTRINE

OF THE

Holy Trinity

A SERMON

AND

DISCOURSE

ON

2 Cor. XIII. XIV.

By Isaac Maudslayi

Minister of the Gospel

LONDON

Printed by Thomas Cressel for John
Stoughton, at the Angel in the Fore-
1694.

THE
PREFACE,
TO

Them that Love the Lord
Jesus in Sincerity, at *Tooting*,
and in the Neighbourhood.

Dearly Beloved in the Lord,

THE Soundness of your
Judgments in the Do-
ctrines of the Gospel;
your entire Union amongst your
selves, and the Generousness of
your Spirit, is your Glory, as
Christians, your Strength, as a
A 2 Society,

The Preface.

Society, and my Encouragement, as a Minister. Three Years I have Labour'd amongst you; and I trust, that the Lord of the Vineyard will not Sentence any of you, as not finding in you the expected Fruit. Most Congregations may sadly Bewail the fewness of Converts; but I Rejoyce that God has given me your Hearts; and I readily return them to the Donor, by desiring to espouse and present you to Christ. You know I affect not tediousness on any Subjects, that from proper Texts (I might through Divine assistance) declare to you the whole Council of God. Tho' in the course of my

The Preface.

my Ministry I have in set Discourses laboured to establish your Minds in the Existence of a God ; in the Deity of our Blessed Redeemer, and in his being the true Messiah.

I now tender (what several of you have lately heard) an Asserting of the Holy Trinity. These Blessed Persons, the Father, Son, and Holy Ghost, have contriv'd, effected and do apply our Redemption ; they are that One God whom we Adore, and I hope shall be the Object of our eternal Praises.

*I expose this to the publick View, not from the least conceit
of*

The Preface.

of the stress of my Arguing;
but to awaken some Acute Pen,
which may designedly treat of
this Subject, and answer the
Cavils of late Pamphlets. Also
several of you being at your Re-
sidences in London, hereby I
trust to be Serviceable to you in
your Absence; and to testifie that
the smallness of my Auditory in
the Winter, is no temptation to
me to cause the Offerings of the
the Lord to be abhorred, by doing
my Office Negligently. God con-
firm you in the Truth as it is in
Jesus, and make me and you a
Blessing to each other; that we
may rejoice in the Great Day.
I crave your daily earnest Pray-
ers,

The Preface.

ers, that my Ministerial endeavours may be attended with the fulness of the Blessing of the Gospel of Christ: And whilst (in these Parts) I shall delight to be

Your Watchman,

Brother and Servant

in the Lord,

Feb. 5.

169³₄.

I. M.

THE

The Preface.

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THE

THE
DOCTRINE
OF THE
TRINITY.

II COR. xiii. 14.

*The grace of our Lord Jesus
Christ, the love of God, and
the Communion of the Holy
Ghost be with you all.*

THE Text is the close of this
Epistle, which the Apostle shuts
up with a wish of the greatest
Happiness to the *Corinthians*.

He took his leave of them as a *Christi-*

an, and as a *Minister*, with excellent Counsels and Prayers.

His Counsel or Directions are compriz'd in Verse 11.

Be perfect, be of good comfort, be of one mind, live in peace.

Be perfect, *κατατίθεσθε* : Be compact and united, like Members of one Body, as parts of the same House; Union conducing much to the perfection of a Society. This perfection doth not here so immediately respect an improvement of the members in the habits and exercise of grace, (though this be very desirable) as a perfecting of the Body of the Church; by restoring (upon Repentance) such as were for Scandal separated from their Communion; and by reducing such as from a contentious humour had withdrawn from this Fellowship: The Verb imports a setting Members that were out of joynt, into their proper place again.

Be of one mind : If possible, maintain the same judgment in the Articles of your Faith; at least pursue the same scope or end, in the intireness of your Affections.

Be of good comfort, *παρακαλεῖσθε* : The word may be rendred,

Be exhorted to obey these Precepts.

Be

Be confirmed in Divine Truths, or established in the good ways of God.

Or keep up a good Heart, be chearful under all your Tryals ; drop not your Encouragement under any Afflictions, which you may yet meet with, for the profession of the Gospel.

Live in peace ; be as free as you can from Division, Strife, Wrath, Debate, Envyings ; wherein you have been too faulty in times past.

How happy would the Churches of Christ be, did they attend to this *Apostolical Counsel !*

His Prayer is in the Text : *St. Paul* here wishes abundant Grace and Mercy to all the Members of this Church.

Omnia Testamenti beneficia a Paulo Apostolo comprehenduntur, sub gratia Christi, Patris amore, & Spiritus sancti communione.

In which Addresses to Heaven, note, H.

1. The Object of this Supplication ; The Lord Jesus Christ, God, and the Holy Ghost ; from whom as the Supream

Author or Original, descends every good and perfect gift.

2. The matter of this Petition ;

Grace, Love, and Communion.

The Grace of our Lord Jesus Christ ; or that kindness and bounty which flows from him , as the Fountain of Grace ; considered as God : with that Grace which is derived from him, as Mediator betwixt God and Man, let this be with you ; or I heartily wish, that from his Fullness ye may receive Grace for Grace.

The love of God be with you : That good will of Benevolence and Complacency, wherewith the Father embraces them that are in Christ, for his sake.

The Communion of the Holy Ghost : Or I earnestly entreat , that all manner of gracious Communications may be granted to you from the blessed Spirit, to strengthen, quicken, refresh, and seal your Souls.

We shall only now consider the first Head remarked, or the Object of *St. Paul's* devout Requests.

Thus the Text is an eminent Proof of the *blessed Trinity*, all the Persons being here distinctly named ; the Father is called

led *God*, the *Son Lord*, and the *Spirit* is mentioned by his Common Epithet, the *Holy Ghost*.

Moreover, something is here attributed to each of these Persons.

Love, to *God the Father*, as the Spring of his Munificence to his Creatures: Or, that which mov'd him to send his onely begotten Son into the World to save *Believers*.

Grace is here ascribed to the *Lord Jesus*, as that which edg'd him on, to give his Life a Ransom for many, and to die so freely for the *Elect*.

We farther read of the *Communion* of the *Holy Ghost*; because by the *blessed Spirit*, the Father and the Son do bestow or convey their *Love* and *Grace* to all the *Saints*.

Thru'g all the Persons in the glorious *Trinity* are equal in *Essence*, *Majesty*, *Glory*, and *Duration*; yet from this Verse we may remark, That there is

A difference in their Order of Subsisting; on which account the *Father* is before the *Son*, and the *Redeemer* precedes the *Holy Ghost*.

Thus *God the Father* (the first Person) has the foundation of Personal Subsistence
from

from himself; *God the Son* receives it from the *Father*, and *God the Holy Ghost* from both.

To intimate an Order in the *Trinity* therefore, perhaps we find, that the *Son* in some Texts of Scripture is mentioned before the *Father*; so in the words read; sometimes the *Holy Ghost* is nominated before the *Father*, *Ephes. 2. 18. We have access by one Spirit unto the Father*: Or he is spoken of before *Jesus Christ*, *Revel. 1. 4. Grace be to you from the seven Spirits, i. e. from that Holy Ghost whose Gifts are various, and from Jesus Christ, v. 5.*

But although on the account of Relation, or with regard to the Order of Subsistence, one of these infinite Persons is set before another, yet we may not derogate the least *Punctilio* from the Immensity of either of them; any low Thoughts of this nature, would be an attempt to disfigure the beautiful Aspect of the *Trinity*; or to diminish their adorable Perfections.

The Words being thus open'd, the conclusion hence may be:

Doctr. *There are Three Persons in the glorious Godhead.*

When we say, there are Three Persons, Personality denotes a compleat Subsistence

ence, endow'd with Understanding; therefore we retain the Term, as importing a most excellent kind of Being. Nor do the sacred Oracles disdain to attribute this Title of *Person* to the God of Glory, *Heb.*

I. v. 3.

Our Redeemer is styl'd, *The express Image of the Father's Person.*

When we affirm there are *Three Persons* in the *Godhead*, i. e. the *Divine Essence* may be conceiv'd by us as modified three ways.

1. As the *Fountain* or *Principle* of the *Deity*: Thus it is the *First Person*, or the *Father*, who is not the *Cause*, but the *Principle* of the *Godhead*. The beginning of a Thing is not necessarily its *Cause*, e. g. The first Point in a Line, is not the *Cause* thereof: Neither have the *Son* and the *Holy Ghost* any principle of Time, but of Order; no Commencement of Duration, but of Proceeding, or Origine.

2. If we apprehend the *Divine Nature* as streaming forth from the *Father*; then it is the *Second glorious Person*.

3. If we regard the *Essence* of *God*, as breathed forth by the *Father* and the *Son*; this we call the *Holy Ghost*.

The Doctrine of the *Trinity* might be illustrated, if we consider,

That in the *Sun* is Light, Heat, and Beam, yet these make up but one *Sun*.

In the vegetative *Soul*, there is a triple *Vertue*, *Moving*, *Separating*, proper Matter for Nourishment from what is unfit, and *attractive*, or a kind of analogical Appetite.

In the *Sensitive Nature*, there is a three-fold Operation, viz. Vitally active, apprehensive, and appetitive.

In the *rational Soul* (though the *Vertue* be centrally one, as in the Vegetative and Sensitive) yet its working is various, in Activity, Understanding and Will.

In the *new Creature* there is an holy power, Wisdom, and Love.

And all these meet in one Man.

Grotius is noted in his *Catechism*, to give us some Light herein: In his *Questions* and *Answers* following:

Que ratio suadet tres ut credantur in uno?

R. *Distat a carente fine, quod fines habet.*

Artificis nusquamne sui spectatur Imago?

R. *Sol, Lux, calorque tria sunt, unum tamen.*

Nil

Nil hominum natura jubet nos tale tueri.

R. Vigere, sapere, velle; in quo sunt

A Trinity in Unity is not then too hard to be conceived of us.

But this Article of our Faith, touching the ever-blessed Trinity, may be prov'd by the Attestations of the Old Testament, by the Records of the Gospel; and in that Reason cannot justly deny what is thus revealed.

The Declarations of the Old Testament do warrant our belief of this Doctrine.

Full evidence of a Plurality of Persons in the Godhead, we have from Gen. 1. 26. *Let us make man in our image, after our likeness.* God's not speaking now as before; *Let there be light, v. 3. Let the waters bring forth abundantly, v. 20.* But the Lord's varying the phrase, insinuates that Man was the most perfect Work of God in the visible World; and this Expression (as well as other Texts) makes it plain, that Man had more Creators than one Person.

Other Scriptures confirm to us the *Unity of the Godhead*, and this clears a distinction of the Persons.

Neither can the seeming Contradiction of more than One enjoying the Deity, be reconcil'd, but by acknowledging a Plurality of Persons in the Unity of Essence.

And God said, *Let us make Man in our Image*. Here observe,

1. It is ridiculous to pretend, that the Most High thus spake to the *Angels*; for as much as they to whom the Discourse is directed, were Partners, or Companions in the wonderful Work of Creation; which Work exceeds any finite Power: Nor can the Creature be an Instrument in such an Operation; because Creation denies any duly prepared subject matter to work upon, being the making of Things out of nothing, or indisposed Matter; also denying Time to work in, as producing in an instant. Now without Matter and Time, no Instrument can act.

2. It is as groundless to suppose, that when God said, *Let us make Man*, he spake after

after the manner of earthly Princes, or Grandees ; seeing such a form of speaking in the Plural Number, was no wise agreeable to the plainness used in the first Ages, or elder Times of the World ; nor consonant to the *Hebrew* style. The *Isralitish* Kings spake of themselves in the Singular Number, particularly *David*, 2 Sam. 3. 28. *I and my Kingdom are guiltless from the blood of Abner ; Not we and our Empire : 1 Chron. 21. 17. Is it not I that commanded the people to be numbred ? Even I it is that have sinned : Let thy hand, I pray thee, O Lord my God, be on me.*

Me me inquam, in me convertito ferrum.

In the same manner did the *Eastern Monarchs* issue forth their Proclamations, especially *Darius*, Ezra 6. 8. *I make a Decree, which ye shall do to the Elders of these Jews, for the building of this House of God. So also, Ezra 7. 21. I, even I Artaxerxes the King, do make a Decree.*

It is then a daring presumption for any to intrude the Customs of the later Times, into the ancient Records of the Holy Scriptures.

Yea, the God of Glory spake of himself

self singularly. Thus when he manifested his Resolve to drown the World, Gen. 6. 17. *I, even I, do bring a flood of waters.* Likewise when he display'd his Glory, Power and Majesty at the Publishing of the Law on Mount Sinai, Exod. 20. 2. *I am the Lord thy God.* So the Prophet notes, Isa. 42. 6. 8. *I the Lord have called thee: I am the Lord, that is my Name; and my Glory will I not give to another; neither my Praise to graven Images.* Wherefore that passage, *Let us make Man after our likeness,* supposes more than one Person to be concern'd in framing of *Man*.

Nor is the Old Testament a stranger to the Trinity of Persons; we have them all mentioned, Isa. 63. 7, 9, 10. Here is a discovery of God the Father, or *Jehovah*: *I will mention the loving-kindness of the Lord, and the praises of the Lord.* Notice is given us of Jesus Christ, called here, *the Angel of his presence.* Other Angels are in the presence of God, but were not so from everlasting, as Christ was: *The Angel of his presence saved them; viz. He who deserved this Title, by way of Eminency, as being the same that appeared to Moses in the burning Bush, Exod. 3. 2, 4. The Angel of the Lord appeared to him in a flame of*

of fire, out of the midst of a bush: and when the Lord saw that he turned aside to see, God called to him out of the midst of the bush. The same Angel as conducted them in the Wilderness, and spake to the Israelites from Sinai, *Act. 7. 35. 37, 68.* The Angel of whom God himself testified, *My Name is in him, Exod. 23. 20, 21.* Moreover in that fore-quoted Text, the Prophet adds, *They vexed his holy Spirit.* Here is an acknowledgment of the Third glorious Person, denominated his *Holy Spirit.* Him the Seed of Jacob grieved by their frequent murmurings in the Desert; by only making the Nations tributary, whom God commanded them to destroy; and by defying the warnings of the Prophets, even till the *Babylonish Captivity.*

2. The New Testament ratifies this Doctrine by sufficient Testimonies.

1. At our Saviour's Baptism, the present Truth was confirmed, *Math. 3. 16, 17.* Jesus when he was baptized, went up straightway out of the water; and lo, the Heavens were opened, and he saw the Spirit of God descending like a Dove, and lighting upon him; and lo, a voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased.*

Now

Now the ever-blessed Trinity clearly manifested themselves ;

Voce Pater, Natus Corpore, Flamen ave.

He that spake from Heaven was the Father ; He who was baptized in *Jordan* was the Son ; He that came down in the form of a Dove, is styled the Holy Spirit. The Father at this time made himself known, by an audible Voice : *Jesus Christ* the Essential Word in Heaven, was now born Witness to, by a Word from Heaven ; and God the Holy Ghost now descending on him in the shape of a Dove.

Thus these Three glorious Persons revealed themselves : *Pater auditur in voce ; Filius manifestatur in homine ; Spiritus sanctus dignoscitur in Columba, Aug.*

Three several Actions also at this juncture, serve to establish our Faith, as to this Article of our Creed : For one proclaims by a Voice from Heaven, *This is my beloved Son in whom I am well pleased.* This was the Declaration of God the Father ; since it could not be the Speech of Christ, for then he would be Son to himself. Nor can it be ascribed to the Holy Ghost, for then Jesus should be the Son of the Spirit ; but thus he was never styled in the Scriptures.

The

The second Person also was now manifested, as invested with the Humane Nature, *baptized*; and moreover after that, he *prayed*, Luke 3. 21, 22.

The third Person is now signaliz'd as coming down in the resemblance of a Dove, and rested upon Jesus Christ, John 1. 29, &c.

No wonder now that the Primitive Christians, commonly said to any that doubted of the Trinity; *Abi ad Jordanem & videbis*, Go to Jordan, and there you may receive full satisfaction.

2. The Institution of *Baptism*, may settle us in the belief of this Truth. Go, teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, Matth. 28. 19. The blessed Trinity is written in legible Characters on this Ordinance.

Here is a Commission, or solemn Command for *Baptism*, and the form of Administring this Sacrament in all Ages, is now set down; and as to the present purpose, we might remark,

1. The Apostles are ordered to Baptize in the Name of the Father, of the Son, and of the Holy Ghost. *Non in nominibus, sed nomine, ut trium unitas significetur*. Consider them

them Personally, then they have Three Characters here mentioned, *Father, Son, and Holy Ghost*; but Essentially, they all come under one Name.

2. Further, if we expound this Clause in the Name, *i. e.* Calling on the Name, adding by the *Warrant*, or dedicating to the Service of these Three: Hence we must either establish three Gods, or confess three Persons in the Godhead. But though we grant *Deum trinum*, we abhor *Deum triplicem*. In the Name: This one Name is expressed only of one Deity; nor can any be the Appointer of Ordinances for the Church, the Object of our Prayers, or be serv'd and adored, but God alone, *Matth. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.*

3. The Twelve Disciples were to Baptize in the Name of the Father, Son and Holy Ghost; importing an exact, Parity in these Three Persons: Therefore it is not said, by the Son, or by the Spirit; as if these were unequal in Nature, Glory, or Dignity to the Father.

4. An Article is prefixed thrice, or added to every one of them; Baptizing them in the Name of the Father, whose Voice you heard from Heaven at my

my *Baptism* in *Jordan*; and when Transfigur'd on the Mount, *τῷ υἱῷ*, of the Son, whom you now behold manifested in the flesh; *τῷ ἀγίῳ πνεύματι*: Of the *Holy Ghost* whom you formerly saw descending and remaining on me like a Dove. The repeating of the Article encreases the Emphasis.

3. That Passage of the *Apostle* may strengthen our Faith in this Point, *Rom. 11. 36. Of him, and through him, and to him are all things; to whom be glory for ever.* Here are three Particles, *ἐξ, διὰ, εἰς*, of, through, to; not only to signify the many Benefits, which Creatures (especially Mankind) do receive from God; but also to insinuate the Trinity of the Persons in one God. *Of him*, denotes the Father, *through him*, discovers the Son; as we find it interpreted, *1 Cor. 8. 6. To us is one God the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things: To Him*, represents the *Holy Ghost*. The Father is a Principle without a beginning; the Son is a middle Person through whom Operation received from the Father, is transmitted to the Holy Spirit; and the Holy Ghost is as it were the End in the Trinity, from whom there is no farther

D

progress

progress to any other Person.

4. That Declaration carries in it convincing evidence of this Doctrine, *1 John* 3. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* Here observe,

1. Three recorded Witnesses, the *Father, Son, and Holy Ghost*; Necessarily implying Three Persons: The matter of their Testimony is, *That Jesus is the Son of God, v. 1. 5. And the Author of eternal life to Believers, v. 11.*

2. The *Word* and the *Holy Ghost* are joyned as Attestators with the *Father*. This were an Honour too great for a meer Creature. Moreover, Christ here styled the *Word*, has the glorious Denomination of the *true God, v. 20.* and the *Holy Ghost* here mentioned, is called *Truth it self, Verse 6.*

3. Each of these Witnesses is *God*: One is not the other, yet they are not many Gods; they must therefore be three distinct Persons, subsisting in one divine Essence: These Three are One, *i. e.*, agreeing in their Testimony, and united in their Nature.

The

The Father, Son, and Holy Ghost enjoy the same Substance in an inseparable equality. We have but one God, because there is but one Godhead; and the Elect are related to One, whom we also believe to be Three. One is not less God than the other; nor are they separated in Will, or divided in Power: But there is one undivided Deity in several Persons. As if there were three *Suns* cohering, there would be one Commixture of Light.

Jesus Christ did not say, I am the Father, but I am *in the Father*: Nor did he assert, *I and the Father am one*, but *ὁ ὢν ἓν μετ' ἐμοῦ, ὁ θεὸς ὢν μετ' ἐμοῦ, ὁ ὢν ἓν μετ' ἐμοῦ, ὁ θεὸς ὢν μετ' ἐμοῦ*, are one, John 10.30. That we might not exclude the Son from the Godhead, nor confound him with the Father. *I and my Father are one*: One in the Dignity of the Deity, because God begat God: One in Kingdom, both reigning over the same Subjects; One in Will and Operation.

Cyril. “ We acknowledge one God the
 “ Father, of himself, and unbegotten: One
 “ Son, begotten of the Father; and one
 “ Spirit, having his Subsistence of God,
 “ of the same Nature and Glory; the
 “ same in all things, except this, That he

“ is not unbegotten, as the Father ; nor
 “ begotten as the Son.

He that begat, only knows him that is begotten ; and none knows the Father, but the Son : Believe that God had a Son ; but how, do not curiously enquire : It suffices to understand, that God had only one Son naturally begotten ; who did not begin to be, when born in *Bethlehem*, but was before the World, *Mic. 5. 2. Out of thee shall he come forth, that is to be Ruler in Israel ; whose goings forth have been of old from everlasting.*

More is not revealed, nor is the Generation of the Son, by the Father described. Why should any pragmatically search into what is not mention'd ? We know not all that is written, and do we curiously pry into what is not recorded ?

Nescire velle quæ magister maximus non docuit, erudita est inscientia. It's no shame to be ignorant of what Christ has not discovered ; or to expect clearer Revelations in another World : Where Saints shall know more by the pure illumination of the glorious Trinity, and be more modest, adoring then, the incomprehensible God ; *Father, Son, and Holy Ghost.*

3. Natural Reason may not oppose
 this

this Truth, so confirmed in Divine Revelations. *Aquinas* indeed notes, "That he that endeavours to prove the Doctrine of the *Trinity* by the *Light of Nature*, derogates from the *Faith*: 1. As to the Dignity of its *Articles*, being invisible *Objects*, exceeding Humane Reason, *Heb. 12. 1. Faith is the substance of things not seen.*

2. As to the likelihood of drawing others to the Faith; for when any alleges Arguments which are not *cogent*, he becomes the scorn of Infidels; who imagin that we do, (leaning upon such Reasons) subscribe the Doctrines on these accounts.

However, our Minds depending on the Divine Authority of the Sacred Revelations, may thereby be fully satisfied in this Truth.

Arguments from Sense may not be insisted on, if contrary to Reason, *e. g.* Though some Stars seem to us like Spangles, yet Reason corrects such an Opinion, by urging their vast distance from us: This necessarily infers them to be great Bodies, else they would be wholly invisible. The Sun appears greater in the Morning, or towards its setting, than at Noon;

Noon ; but the ground hereof is the thick-
ness of the Air.

Now as in these Cases, the Dictates of Reason do preponderate to the Suggestions of Sense : So in the Mysteries of the Gospel, we must prefer the Declarations of Faith, above the Sentiments of Reason ; not presently imagining, that if a Truth transcends our Capacity, it is contrary to our Understanding. Use the *Maxims* of Philosophy in subservience to Divinity ; keep the old Rules within their proper bounds ; never think them to be of equal Authority with the Sacred Oracles. *Ex nihilo nihil fit ; a privatione ad habitum non datur regressus* ; Limit these Conclusions to a finite Power. Admit the interposings of that Arm which subdueth all things to its self ; then the Creation or Resurrection will not be thought incredible ; neither wilt thou be amazed, that the same numerical Essence is in three distinct Persons.

By way of Use.

1. How glorious a God do we serve !
One who is Infinite and Incomprehensible ;
His Ways are unsearchable, and his Works
past

past finding out: Far less can his Nature, Essence, Subsistence, receive any bounds, or be searched out unto perfection. Earthly Diadems only incircle the Heads of Princes: God's Laws, and Men's fundamental Constitutions, should keep their Feet within due limits; seeing these Potentates are Creatures, though of the fairest Character; and are finite Beings, though they are highly advanced: But the God of *Glory* is under no Obligations or Articles, nor can have any Lines drawn round about him, by Men or Angels. Arbitrary humane Government is very unsafe; but the Most High acteth purely by his own Will, as being Commensurate with his Council: He needs no Rule, and his Pleasure is the Supream Reason.

Sic volo, sic jubeo, stat pro ratione voluntas.

2. See the necessity of studying something of this Doctrine: Without a knowledge of this Truth, we cannot worship God aright. The *Father*, *Son*, and *Holy Ghost*, are the Object of *Divine Faith*, and of *Gospel Adoration*: Neither may we direct our Addresses to either of these glorious Persons, but as united to one another:

ther : We confess there is but *one God*, yet must be acquainted with Him as he is in Christ; else in Prayer we can have no confidence, *Heb. 10. 19, 20, 21, 22.*

Some knowledge of the *Trinity* is necessary to Salvation, and all baptized Persons profess their belief in the *Father, Son, and Holy Ghost*; which Declaration implies,

An acknowledgment, that the *Father, Son, and Holy Spirit*, are one true Coeternal God, one in Essence, though three in an incomprehensible manner.

A Confession that *Jesus* is *God-man*, the Saviour of the World.

With an hearty yielding up our selves to that *God*, who in his Covenant reveals and offers himself under the Relation of our *God*; as an appeased *Father*, reconciling *Redeemer*, and sanctifying *Spirit*.

Or, as *St. Aug.* explains it; “ We believe *Father, Son, and Holy Ghost* to be
 “ *one God*, the *universal Creatour* and *Sove-*
 “ *reign* : Also, that the *Father* is not the *Son*,
 “ nor the *blessed Spirit* either the *Father* or
 “ the *Son* : *Sed Trinitatem relatarum ad in-*
 “ *vicem Personarum, unitatem equalis essen-*
 “ *tia* ; A Trinity of Persons related to
 “ one

“ one another, equally united in the same
“ Nature.

3. Bless God for revealing this Mystery, it not being discernible by the Light of Nature. The *Pagan Philosophers* had no true Notions of God, as the Author, Object Matter, or Way to Eternal Life; nor any right Apprehensions of the *blessed Trinity*: This glorious Article of *Unity in Trinity*, was hid from them: The wisser of the *Heathen* had some dark and imperfect Traditions concerning this Truth; the great *Eastern Maxim* which *Pythagoras* brought from thence into *Greece*, touching God, that he was *ἓν καὶ πολλὰ*, *One and many*, is conceiv'd to be a Notion borrow'd from the *Jews*.

The *Platonists* had some Sentiments of the Three Persons, whom they called *Τεῖα*, a *Trinity*: The first they named *Αὐτοὺν τ' ἀγαθὸν ὁ πᾶσι*: *Self-being, the Good, the Father*. The Second Person they styled, *ὁ νοῦς, ὁ λόγος, γέννημα, ὁ δημιουργός*: the *Mind, the Word, the Begotten, the Framer*. The Third they entituled, *ἡ ψυχὴ τῆ κόσμου*: *The Soul of the World*. These dim Notices of a *Trinity* were perhaps derived from the *Jews* to these *Philosophers*, by the *Phenicians* or *Egyptians*; but none of the

E Heathen

Heathen had a true sound Apprehension of the *Trinity*: Their Conceptions were mixt with many Errours, they never attain'd to a knowledge of the Eternal Production of the *Divine Word*.

One Verse of the *Evangelist* is unconceivably more clear than all their Writings, *John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.*

By Natural Light we cannot fully understand what relates to *Religious Worship*, far less can we hereby distinctly apprehend the Essence, Nature, and Subsistence of the Most High. The dim Light of Nature could not have taught us, that the *Tree of Life* should be a *Sacrament* to *Adam*, when in *Paradise*: Neither did this instruct the *Jewish Church*, what Creatures were Ceremonially Clean or impure; nor did Natural Reason acquaint them, that the *Priesthood* should settle in the Family of *Levi*, and not in another *Tribe*.

The Light of Nature doth not inform us in all Things, respecting the *Moral Law*; there were secret Irregularities which *St. Paul* did not perceive, when a *Pharisee*, though by his Education he was very expert in the Letter of the *Law*, *Rom.* 7. 7.

I had

I had not known Lust, except the Law had said, Thou shalt not cover. The Light of Nature is much weaken'd by the Fall; its become faint and miserably defective, and is an imperfect Guide in Moral Duties. To cry up the *Law written in our hearts*, is a disparaging of the *Law recorded in the holy Scriptures*: It is the setting up of an expiring Snuff in the Socket; yet at the same time to reject the Sun's Meridian brightness. The Law of Nature, since, *Adam's Apostacy* is so blotted, as that it doth not detect the smallest part of the Corruption of the Heart: How then should it reveal *God* unto us? The Doctrin of the *Gospel* is doubtless a grand Mystery, but what Truth is a greater secret, than the *Article of the Trinity*? No Man can comprehend it, and *Angels* above Adore it. Would it then deserve the Character of a Mystery, if the dim Light of an unrenewed Conscience, or the Conduct of Nature, could make it manifest?

4. Labour to apprehend a little the difference betwixt *Essence* and *Person*, in the *holy Trinity*. *Essence* is a *Nature* not existing before the *Persons*, or without them; common to them, and the same in them:

Or it is the very *Divinity* which is individually and wholly in each Person. Hence the Essential Properties belonging to the *Father, Son, and Holy Ghost*, (as *Wisdom, Power, Holiness, Justice, Goodness, Eternity*) are one and the same numerically.

A Person is a Subsistence in the *Divine Nature*, which though related to others, yet is distinguish'd from them by an incommunicable Property : So we conceive the *Son* as begotten, and the *Holy Ghost* as proceeding from the *Father* and the *Son*.

Though these Three glorious Persons are distinct, yet they are not separated ; because the *Divine Nature* is *Infinite*, not capable of being divided into parts ; existing wholly in each Person : Whereas the Nature of Men or Angels, is not only in each individual, but partly in one, and equally in another.

5. Observe a double distinction, (not diversity) in the *glorious Persons* of the *Trinity*.

1. Outward, taken from the external Works of God, e. g. The *Father* sent the *Son*, into the World ; the *Son* being sent, became the *Redeemer*, and the *blessed Spirit* is the *Sanctifier* : Tho one and the same God effecteth all these Things ; the Acti-
ons

ons of the *Trinity* which are terminated on the Creature, being undivided. *Greg. Naz.* expresses this: Οὐ φθάνω τὸ ἐν νοῦναι καὶ τοῖς τρεῖσι μετὰ λαμπόρμαι, ἔφθάνω τὰ πρὸς δι-
 λῆναι καὶ εἰς τὸ ἐν ἀναφίεσθαι: *I no sooner conceive of One, but the glorious Trinity present themselves to my Mind in a dazzling Splendor: Neither can I apprehend a Trinity of Persons, but immediately my Thoughts center in the Unity of the Godhead.*

2. Inward, caused by their intrinsic Proprieties, or Operations. The noble Acts performed by *God*, without any Creature, are peculiar to one Person of the *Trinity*: *Opera Trinitatis ad intra sunt divisa.* For instance,

The Propriety of the *Father* is this, That He, existing from Eternity, neither begotten, nor made, yet did beget an Eternal *Son*, of the same Substance with himself.

The Propriety of the *Holy Ghost* is this, That being neither created nor begotten, yet he eternally and inseparably Proceedeth from the *Father* and the *Son*.

The peculiarity of the *Word* consists herein, That although he were not formed, or made, yet He from Everlasting
 was

was begotten from the *Father*, existing in and of himself, as *God*; but from the *Father*, considered as a *Son*. As *Light* is begotten by the *Sun* in the *Firmament*, so *Christ* is from the *Father*, another *Person*, or the *Second* in the *Order* of the *Trinity*, but one and the same with his *Father*, as *God*. On which account *Naz.* speaks, Θεὸς γέννησιν σιωπῇ πατρὸς, μὴ γὰρ σὺ τὸ μαθεῖν ὅτι γέννηται : *A Reverential Silence* is more becoming us, than over-free Discourses of the Birth of a *God*; it is sufficient to understand, that the *Redeemer* is the only begotten *Son* of *God*.

The *Lord Jesus* considered absolutely, is *Jehovah*, subsisting of himself; but Relatively, the *Father* may be styled his *Principle*; therefore our *Saviour* is said, *John* 3. 35. To receive all things from his *Father*. Hence the *School-men* say, *The Son* is by himself, not from himself. *St. Hilary* notes, *Data a Patre non infirmant Divinitatem Christi, sed affirmant* : His *Father's* Grant doth not lessen his *Divine Excellency*. And *St. Aug.* to this purpose declares, *Christus ad se Deus dicitur, ad Patrem Filius dicitur* : In himself he has the *Character* of *God*; but with regard to the *Father*, is styled his *Son*.

This

This internal Difference between the three Persons, is not Essentially, as betwixt the Creatures, which have all their proper and determinate Essence: but one and the same Nature is in the Father, in the Son, and in the Holy Ghost; the whole whereof the Father Communicates to the Son, and both Father and Son do the like to the Holy Spirit.

It is not a meer Conceived Difference; Father, Son, and Holy Ghost, are not bare Thoughts or Words alone.

Nor respective, as the same Man in different accounts, may be a Father and a Son. But this Distinction is real, tho' incomprehensible, either Person having his peculiar description, with an incommunicable Property of Subsistence, and varies from another not in Essence, *sed triplici* *in the manner of subsisting.*

6. Take heed of denying the Trinity: To disown this Article, is of all Opinions *periculosissimum*, *is the most dangerous*: A most desperate Tenent, striking at the Root of all Religion.

Heresie is Smoak arising out of the bottomless Pit, and is commonly vented by some Star that fell from Heaven.

When

When an Eminent Man in the Church Apostatizes from the *Faith*, the Key of the *Infernal Pit* is then in Judgment given to him. *Satan* cannot utter such Blasphemies by himself, but may by his Instruments. Such therefore making a Defection from the Truth, are given over to the efficacy of Deceit, venting the Doctrine of Hell, and publishing the Depths of *Satan*, *Rev.* 8. 10, 11. *Pelagius* perhaps was this Ecclesiastical Star, who falling from his Profession, poyson'd and ruin'd many Souls, with his corrupt Opinions. The *Devil* loves to Roar like a Lion, or to raise Persecution against the Church: But if this be not feasible, he casts out a Flood of Errour to drown the Truth, or to darken Spiritual Light.

Here it may be proper, to hear what *Arim* objected against this Doctrine:

“If there be Three Persons in the God-head, they are something or nothing: “If nothing, there can be no ground of Distinction: *Nam non entis nulla sunt affectiones, nulla predicata.* If something, then there was somewhat from Eternity which was not God: If they are

“Finite,

"Finite, then something in God is limited : If Infinite, then there are *Three* *Infinities*, which cannot be in *one* God.

Ans. 1. The *Scriptures* positively Assert, *There is but one God*, 1 Cor. 8. 4. Yet the *Sacred Oracles* mention the *Father*, *Son*, and *Holy Ghost*, affirming them to be *Three*; therefore they are distinguish'd from one another, 1 John 5. 7. To all these the *Godhead* is attributed with the *Essential Divine Properties*. We read of *God the Father*, 1 Cor. 8. 6. the same *Word who was Incarnate*, is *God*, John 1. 1. The *Holy Spirit* he dwells in the *Hearts* of the *Faithful* all over the *World*; therefore he is *Omnipresent*: He changes the *Heart*, and is thereby *Almighty*: He supplies with *Influences* and *Graces* daily: He teacheth them to *Pray*, and helps their *Infirmities*; which things none can do but *God*.

Moreover, these *Three* are said to be *One*, 1 John 5. 7.

1. Because the *Divine Essence* is *One*. Further, something is ascribed to *One*, which cannot be applied to *Another*, e. g. The *Father* is not the *Son*, nor *begotten*; the *Word* was made *Flesh*, dwelt amongst

us, and was sent ; so was not the *Father* : Hence they are plainly distinct, although *one God*.

2. We think it not strange, that the same Person should be a *Man* and a *Father*, in different respects : Why may not this be believed of the *Godhead* ? The *Gospel* remarks several Actions *ad intra* ; from whence arise the Relative Properties of the *Blessed Trinity*, e. g. The *Father* begets, the *Son* is begotten, the *Holy Ghost* proceeds from both.

If then the Demand be, *What a Divine Person is* ? The *Answer* here is ready : It is the *Divine Essence*, invested with its distinct Propriety : Thus the *Father*, *Son*, and *Holy Ghost*, are all *Infinite*, as having an *Infinite Essence*.

3. Though we could not express the manner of Subsistence in these *Three glorious Persons*, yet we might be satisfied in the *Scripture Records*. If we cannot demonstrate how *Three* should be *One*, and *One* *Three* ; yet we may not bring the *Revelations of God*, to the determinations of our crooked, blind, presumptuous *Arguings*. Curious Inquiries into the Things
of

of God, are not agreeing with the nature of Faith, nor becoming true Christians.

Let no Man spoil you through Philosophy, Col.

2 8. *συλαγωγῶν*: making a Prize of you, carrying you away, as Pirates do the Goods of others which they Seize: Philosophy in its best improvement is raised or sanctified Reason, and is excellently useful as an Hand-maid to Religion; but it is vain when it steps out of its Place, to ascend the Throne as a Judge of divine Truth: In matters proper to it self, it may be regarded: *Sed cum pronuntiat de rebus ad fidem spectantibus, explodienda.*

This was the ground of the ancient Heresies, the debasing of the holy Scriptures to the Dictates of carnal Reason. Believers ought not to measure sacred Mysteries by Humane Apprehensions; *μη λογισμοῖς ἀνθρωπίνοις διευδύειν τὰ Θεῶν, ἀλλὰ πρὸς τὸ βέλημα τῆς διδασκαλίας*, but according to the intention of the Spirit's Doctrine.

Did any enquire into the manner of uniting the two Natures in Christ, we should confess our Ignorance; yet we believe upon God's discovery, what our Tongues cannot express, or our Understandings comprehend. So *Justin Martyr* speaks, *Tho I cannot describe the Union, yet*

I believe it on the Authority of God; tho I am in the dark as to those things, *ὡς καὶ λέγεις καὶ ἵδεις ἀπο εἰς τὴν κατὰ λέξιν*, which I cannot perfectly Understand nor Declare.

7. Exercise Faith, Love and Assurance, on all the Three Persons of the Blessed Trinity.

1. *Faith*. Father, Son, and Holy Ghost, are the supream and ultimate Object of our *Faith*; and the actings of this Grace are Imperfect, if it takes not in all its Objects. Your Obedience is suspicious if you overlook the weighty things of the Law, tho you may be diligent in less Duties: And your *Faith* may be question'd, if it hath only an eye on inferior Blessings, without regarding the Personal Promises of the Gospel.

Here Note,

1. All the Persons are especially concerned in saving Sinners, having the same Nature. Hence, *What One Acts, the Others do likewise*, Joh. 5. 19. Yet there are peculiar Works attributed to each Person: When you think of Election, remember God the Father; when you meditate on Redemption, fix your Eye on God the Son; when your Minds do study the Work of Sanctifi-

Sanctification, forget not the *Holy Ghost*. These three Considerations are joyned in one Verse, 1 Pet. 1. 2. *Elect according to the fore-knowledge of God the Father, through Sanctification of the Spirit, and sprinkling of the Blood of Jesus.*

2. The design of the *Gospel*, is not only to make known and Glorifie the *Divine Attributes*, e. g. his Justice and Mercy, but also to Magnifie the *Trinity* in the Hearts of Believers. And the *Three Persons* are not so much Honour'd by receiving of Spiritual Benefits from them in Common, as in our special noticing of their distinct Works; that in such Blessings, the Person from whom they come may be highly Exalted in the Soul. Eph. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all Spiritual Blessings in Heavenly Places in Christ.*

3. The Works of *Grace* do follow the Order of subsisting in the Glorious *Trinity*. The Benefits in the *Covenant of Grace*, are attributed to God the Father, as First, In Order of Nature; and next, They are ascribed to the Son.

Hence *Adoption*, which is the *Father's Act*, is conceived by some to be the first Spiritual

*Spiritual Blessing, receiv'd before Redemp-
tion or Sanctification.*

2. Manifest your Love towards all these Glorious Persons. It will be the Honour and Pleasure of Saints to be with an *Innumerable company of Angels*; but much more to walk in the love of all the Divine Persons, when they come to *Jesus the Mediator of the New Covenant, and to God the Judge of all*, Heb. 12. 23, 24. It is ground of Faith and much Support that in their Addresses, Believers can go to the *Father, Son, and Holy Ghost*; feeling the *Grace of the Lord Jesus, the Love of the Father, and Fellowship with the Holy Spirit*: Tasting the Love of God in bestowing his Son, and admiring the Redeemer's Grace, in giving himself.

Christians ought to testify their Love to each Person in the Glorious *Trinity*;

By fearing to Offend, being cautious of not provoking the *Father*, who is a *Consuming Fire*; also not to displease our *God and Saviour*, according to the ancient Charge, *Exod. 23. 21. Beware of him; obey his voice; provoke him not, for he will not pardon your Transgressions: For my Name is in him: Also dreading lest we should grieve the*

the Holy Spirit, or quench his Motions, Thess. 5. 19.

By discharging Duty from a Principle of Love to all the Three Persons: *If any love me, he will keep my Words.*

By giving Glory to them all. Being duly affected with their particular Goodness. We are Baptized in their Names, and should ascribe Praise and Honour to the *Father, Son, and Holy Ghost*. Our Love ought to terminate on God more for what he is in himself, than for his Benefits to us.

3. Our Assurance has for its Object all the *Three Persons*; waiting to be *Sealed*, or to have their *Ratification* of our Evidences. *St. John* declares, *That all the Saints shall partake of Eternal Life*; and hereof there are three Witnesses in *Heaven*, the *Father, Son, and Holy Ghost*, 1 Joh. 5. 7. All these three do affix their Seal to this Record: Altho' if we are certain of the Love of the one, we need not doubt the Affection of them all: Yet this ensurance the Faithful may humbly expect to be enjoy'd by a direct Beam darted into the Soul, helping them in Prayer to cry *Abba Father*; or after Self-Examination, assisting them to conclude,

conclude, *I am my Beloved's, and my Beloved is mine.* The Soul cannot boast in the Lord, nor triumph in him, till it be satisfied of a Covenant-Interest in all the Persons.

8. Observe the distinct acts of Office undertaken by the *Trinity* for the benefit of the Saints. *e. g.*

1. In Conversion, the *Father Begets, Calls, Draws*; no Man can come to *Christ*, except the *Father draw him.* The Lord *Jesus receives Sinners*, viz. Such whose Souls the *Father* gave him: These shall come unto him, and none else: Nor will he cast off any that come unto him.

The *Holy Spirit* he Unites *God, Christ,* and the *Soul*; or is the Bond of Union betwixt Believers and their Mystical Head, Baptizing them all into one Body.

2. In Duties performed by the Faithful, each *Glorious Person* is particularly concerned: *e. g.*

1. In *Hearing*, we hear the Truth of *God the Father.* The Gospel hence is called, *A Mystery hid in God from many Ages.* The Lord *Jesus* who sits upon the Throne, he opens the Book of the Heavenly Councils;
for

for this he is stiled, *The Word of God*, or Interpreter of the *Father's Mind*; as words discover our Conceptions. By virtue of his *Priesthood*, as he is the *Lamb Slain*, he opens the *Book*, *Rev. 5. 9*. There is not a Truth discover'd but it cost the *Blood of Christ*. *Thou art worthy to take the Book and to open the Seals, for thou wast Slain and hast Redeemed us to God by thy Blood. Grace and Truth came by Jesus Christ Meritoriously, Joh. 1. 17.* The *Blessed Spirit* he applies the *Eye-Salve* to grant us an Understanding of what is Revealed; and ingrafts the *Word* in our *Hearts*.

2. In Prayer God the *Father* is addressed to; to him we look up, saying *Our Father*: Not but that *Christ* and the *Spirit* may be Prayed to as well as Believed on; being equally God. But from the distinct Offices of these *Blessed Persons*, we therefore supplicate God as the *Object* and hearer of our *Petitions*: We regard the *Son* as our *Advocate*; and the *Holy Ghost* as an *Intercessor* in us: The *Spirit* indites our *Requests*, and *Jesus* Presents them with his own *Odours*, *Rev. 8. 3*.

And

And here Note,

These distinct Offices of the *Trinity*, are only during the administration of *Christ's* Mediatory Kingdom : When that is finished, the *Father* will draw none to *Christ*; The *Son* will Offer no Sacrifice unto God; the *Holy Ghost* will no longer assist, Sanctify, or Seal us in this Life; but *Grace* shall be perfect, and the ends of the *Covenant* be attained. Till the Restitution of all Things, peculiar Glory redounds to each Divine *Person*, by these Offices. The *Father* reconciles the World to himself : The *Son* took the form of a *Servant* to purchase *Eternal Life*; therefore he is Glorified in his People's Hearts : The *Blessed Spirit* begins the work of *Grace*, and perfects it. All saving habits are Fruits of the *Spirit*; and for this he is distinctly Adored. The Hearts of Saints are Ravished with the Love, Goodness, and kind Offices of the Glorious *Trinity*, Rev. 1. 4, 5, 6.

God doth not barely aim at the Glory of his *Essence*, but at an exalting the Excellency of the Persons, as well as at the admiring

admiring the *Attributes of the Deity*. Rev. 4.8. *They rest not day and night, saying, Holy, holy, holy: By a constantly repeated Acclamation, they acknowledge One God, and confess him also to be Three Persons.*

FINIS.

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